Khâlid bin Waleed رضي الله عنه

The Prophet ﷺ said:

"Khâlid bin Waleed! On the basis of your intelligence, understanding and foresight I was very hopeful that one day you would finally accept Islam."

Khâlid bin Waleed ﷺ

A strong and sturdy physique, tall stature, broad shoulders, dignified bearing and eagle-eyed with a brilliant intellect, noble thoughts and firm determination this was the grand personality of Khâlid bin Waleed, one of the greatest warriors and commanders of Islamic army. He was the ideal man uniting within his personality both physical and intellectual beauty. He was the personification of nobility and majesty, and an enviable example of all the best qualities. An unparalleled rider, an expert swordsman and equally adept with the spear or any other weapon, he was noted for his courage and his foresight in planning. In the battle of Uhud, fighting from the *kuffar*, displaying expertise and valour. He scattered the forces of the *Mujâhideen;* but in the battle of Mouta, it was the very same Muslim hero whom by his brilliant strategic planning and courage, not only saved most of the *Mujâhideen* but led them to one of their greatest triumphs. The palaces of Rome and Persia trembled at his coming as he tore through the ranks of the enemy in the battlefields.

When the *kuffar* heard this fearless man's name they were shaken by a terrible and dreadful panic; his stormy attacks and victories stunned the world, and the Prophet ﷺ gave him the title of *Saifullâh,* (Sword of Allâh). He is recognized in the world's military history as one of the greatest generals of all time. Triumphs and victories used to kiss his feet and even his worst enemies acknowledged his military expertise. From his early childhood Khâlid bin Waleed was very sprightly, agile and courageous. He was the son of the chieftain of the tribe of Banu Makhzoom, Waleed bin Mughaira, and was hence everyone's favourite. In his youth the qualities of foresight and planning bloomed

to perfection, and he occupied an enviable position among the youths of Banu Makhzoom. He was blessed with a splendid graceful physique which, attracted people and was counted among the nobility. From the battle of Uhud to the battle of Hudaibia, he was the squadron leader and commander of the cavalry. After that he was irradiated by his faith in Islam. The story of his conversion to Islam makes interesting readers.

*****

Haris bin Hisham in the 'Tabqât bin Sa'd' relates that Khâlid bin Waleed used to say that before he accepted Islam, almost in every engagement, he used to enter the battlefield challenging the Prophet ﷺ. But each time his majesty and nobility seemed to spread an aura which, seemed to enter the heart of Khâlid bin Waleed. Finally, Allâh ﷻ sowed in his heart the love of Islam. On one occasion when the Prophet ﷺ was leading the *Zuhr* (afternoon prayer) in the battlefield, with his army behind him, Khâlid bin Waleed was tempted to take advantage of this invaluable opportunity and attack the Muslims who would thereby suffer irrevocable losses. But some invisible force seemed to hold him back and he just could not muster up enough courage to do it.

Then again in the same battlefield the Prophet ﷺ led the *'Asr* (early evening prayer). Again the thought came to Khâlid bin Waleed ﷺ that he should not lose this chance to attack the Muslim army engrossed in prayer. But it seemed as if his feet could not move; he realized that some unseen power was protecting the Prophet ﷺ and surely he would one day conquer not only whole Arabia but also, the whole world.

When the Prophet ﷺ signed the peace treaty at Hudaibiyah and returned with his Companions to Al-Madinah, Khâlid bin Waleed wondered what would follow next. He kept pondering what he should do. Should he migrate to Ethiopia? But then the thought came to him that the ruler, Najâshi, a Christian was already a follower of the Prophet ﷺ, and Muslims had found a peaceful life under his protection. Then he thought of going to King Harqul, give up his religion and become a Jew or a Christian. He thought of leaving Arabia, but all said and done it was his homeland. Should he just sit at home and give up his warrior's life? An endless stream of thoughts seemed to flow through his mind, but he just could not make up his

mind. At that momentous time he got a letter from his brother, who had converted to Islam. He wrote in very affectionate terms that the Prophet ﷺ had asked him where Khâlid bin Waleed was. He had answered respectfully that Allâh Almighty would surely one day bring Khâlid bin Waleed to the Prophet ﷺ to embrace Islam. It was not possible, he told him that his intelligent, perceptive and able brother should be deprived of the blessings of Allâh Almighty and Islam.

This message says Khâlid bin Waleed, inclined his mind and feelings even more towards Islam, and he felt very elated and proud that the Prophet ﷺ had asked about him. He felt that his fortune had taken a turn for the best possible future. During this time he dreamt that he was moving out of a tiny, dark, dingy and airless place into a vast, green fertile field. When he woke up he felt extremely pleasant and made up his mind to definitely go to Al-Madinah. He wished that he could find someone going there to join him.

He expressed his intention to 'Uthmân bin Talhah ؓ who agreed to accompany him, and with a fervent desire to reach the presence of the Prophet ﷺ they started on their journey. On the way they met 'Amr bin 'Aas ؓ. He asked them where they were going and he said he was on his way to meet the Prophet ﷺ at Al-Madinah, as he was planning to swear allegiance to Allâh Almighty and Islam. When they realized that they all were bound together by the same yearning for Islam and its True Prophet, they continued on the journey together happily. They reached the presence of the Prophet ﷺ on the first day of Safar, 8th Hijrah. Khâlid bin Waleed respectfully greeted him and was greeted by him with a smile. Khâlid bin Waleed then took the pledge of allegiance, swearing on the palm of the Prophet ﷺ. Then very affectionately he told Khâlid bin Waleed ؓ:

> "I was sure, taking into consideration your brilliance, your wisdom and foresight that surely one day you would accept Islam as your religion."

Khâlid bin Waleed ؓ then requested him to pray to Allâh Almighty to forgive him for all the sins he had committed with the might of his sword against Islam and for the problems he had created for Muslims.

The Prophet ﷺ assured him in gentle and compassionate tones that all

he had done as a *kafir* (disbeliever) in his days of ignorance would be automatically erased. Khâlid bin Waleed رضي الله عنه replied that still he would request the Prophet ﷺ to offer supplications to Allâh ﷻ for him. Then the Prophet ﷺ prayed to Allâh Almighty, asking Him to forgive Khâlid bin Waleed all his sins, and to have Mercy on him, for doubtless He is Forgiving and Generous.

Then 'Umar bin 'Aas and 'Uthmân bin Talhah رضي الله عنهما too stepped forward and swore allegiance to Islam on the palm of the Prophet ﷺ.

*****

Khâlid bin Waleed رضي الله عنه told his dream to Abu Bakr Siddiq رضي الله عنه, that he saw in a dream that I was in a tiny dark room and after that in the fertile green. Abu Bakr Siddiq رضي الله عنه told him:

> "The narrow dark room is your life is disbelieve and *Shirk* and the fertile green expanse is your life in Islam. Allâh Almighty has brought you out of the narrowness and darkness of ignorance into the radiant and enlightened fields of Islam, may this prove auspicious for you."

*****

Khâlid bin Waleed رضي الله عنه had converted to Islam, not out of fear or greed, but because he was influenced by the attractive and magnetic personality of the Prophet ﷺ. In human history forthrightness and frankness in upholding the principles of Truth has been recognized as a basic and vital quality. This is the reason why people who have the courage to speak up for what they believe to be the Truth are often extremist in expressing their views. These two positive qualities of courage and frankness are to be found in the character of the great General Khâlid bin Waleed رضي الله عنه.

Until the time that he accepted Islam he was the most dangerous enemy of Islam. In the battle of Uhud he played a major role in converting the victory of Muslims into defeat with his extremism and firmness of purpose. Since the *Kuffar* were losing they were despondent and had given up hopes of winning completely. In this

struggle between Truth and Falsehood, all the ranks of the *Kuffar* were prepared to accept defeat, except for Khâlid bin Waleed. This warrior was the one who refused to cave in; the moment he got a chance he got together a troop of cavalry and through a mountainous route made an unexpected assault on the Muslim army. They were shocked and uprooted, as it were, and suffered grievous loss of lives. Yet this same brave and daring warrior, once he became a Muslim, fought at every stage with a sincerity of heart and purity of intention for the cause of the propagation of Islam to bring victory to the Muslims. He gave himself, mind, body and soul, for the great cause of the Prophet. After his pledge of allegiance he gave the rest of his life to fighting for truth against the forces of evil, cruelty and barbarism. At the most critical of times he did not entertain the slightest degree of fear or hopelessness and despair.

Khâlid bin Waleed accomplished such daring exploits that the world was lost in wonder and amazement. His great deeds of daring, heroism and bravery, were acknowledged and admired by even his enemies. The Commander-in-Chief of the German army, Jeneral Aroon Rommel, was asked for the secret of his successes in warfare. He answered that he followed the tactics employed by the great Muslim general, Khâlid bin Waleed. That the greatness and majesty of Caesar was laid low in the dust by him is doubtless a miracle caused by the ingenuity and well-planned tactics used by him in leading his men. The eyes of the world saw that the mighty resources of Rome and Persia were never deterrents for him. From the beginning to the end in every conflict between Good and Evil, he remained victorious and with the help of Allâh Almighty's blessings he never faced defeat.

On the boundaries of Syria is a city called Moatah. The confrontation, which took place here, is called the War of Moatah. This is the first war in which Khâlid bin Waleed took part as an ordinary soldier after his conversion to Islam. But after three generals were martyred, one after another, the mantle of leadership fell on him. There were only three thousand *Mujâhideen* and they were totally spent and exhausted. The enemy, on the other hand, numbered two hundred thousand fierce warriors, who were very well equipped and armed. The war started due to the following incident.

The Prophet ﷺ sent one of his most faithful Companions, Haris bin 'Amr Azdi ؓ, with a letter for the ruler of Basra, Haris bin Ami Shamar Ghassani. He had barely reached Moatah, a town in the province of Balqa, on the borders of Syria, when the Governor of the province, Sharjeel bin 'Amr Ghassani, came to hear of his arrival. He immediately had him arrested and killed brutally. When this terrible news reached the Prophet ﷺ, he was very grieved and upset. Another incident took place around the same time. A missionary group of fifteen of the Prophet's Companions was in Syria engrossed in carrying the Message of Islam and enjoining its teachings. All these Companions were in a place called 'Zât Al-Atlah', when they were treacherously murdered. Then again, around the same time the ruler of Rome had threatened to invade Al-Madinah. These were the main reasons why the Prophet ﷺ sent an army under General Zaid bin Hârithah ؓ. He had instructed that in case Zaid bin Hârithah ؓ, was martyred during the war, his place should be taken by Ja'far bin Abi Tâlib ؓ. If he too was martyred then 'Abdullâh bin Rawâha ؓ should take over the command the forces. If he too should be martyred then the *Mujâhideen* should decide on who should be their Commander. He had a white flag made for the army and entrusted it to General Zaid bin Hârithah ؓ. He commanded the army to camp at the spot where Hârith bin 'Amr Azdi ؓ, had been martyred, ask Allâh Almighty for help and stand firm to battle against the enemy. He further instructed them not to break their word and not to perpetrate any breach of trust. They were ordered not to kill old people, women or children. Nor should they kill any recluse or monk who had abandoned the world to pray or meditate. No buildings were to be razed to the ground, nor trees to be felled or destroyed. After receiving their orders from their Commander-in-Chief, the Prophet ﷺ, the army set out on their extremely difficult mission. After crossing very difficult territory they finally reached the Syrian border and entered the province of Balqa'. Here they got the news that the Roman emperor Harqul had sent a huge army to fight these handful of Muslim soldiers, and they were already encamped in the field. So the *Mujâhideen* turned direction and marched towards Moatah. At this place the two armies confronted each other and heavy fighting broke out. The Muslims fought fearlessly and Zaid bin Hârithah ؓ the general, realizing his responsibilities as the Commander attacked the enemy. In order to

boost the morale of his handful of men, he fought with the vigour and zest of four men. There was destruction, perdition and panic all round, as he advanced plunging through the ranks of the enemy, and finally achieved martyrdom. Now Ja'far bin Abu Tâlib ﷺ took command and holding the flag in his hand led the Muslim army. He too rode fearlessly, trying to break through the ranks of the enemy. Since the enemy's army was huge and the fighting was intense, it was difficult to ride through them, So he jumped off his steed and rushing through their ranks started to rip off the heads of the enemy with his sword. Finally, one of the enemy soldiers managed to land a powerful blow and cut off his right hand. He took the flag in his left hand and the enemy cut off the left hand as well. He still did not allow the flag to fall down and continued to hold it with the help of his legs and what was left of his arms. The enemy struck a final and fatal blow, and Ja'far ﷺ attained the exalted status of a martyr. According to the instructions of the Prophet ﷺ, 'Abdullâh bin Rawâha ﷺ now took over the responsibility of General. Moving forward he took the flag, and finally he too after displaying marvelous deeds of heroism reached martyrdom, and the Glorious Presence of Allâh Almighty.

*****

The morale of the *Mujâhideen* was now at its lowest; they had lost three Generals, and even their flag had fallen to the ground. Considering the disproportionate numbers of the huge Roman army and the small Muslim force, defeat seemed certain. The white flag of the Muslim army had almost fallen into the hands of the enemy, when Thabit bin Aqram ﷺ with a dexterous move took up the flag. He then turned to Khâlid bin Waleed ﷺ and addressed him thus:

> "Please take this flag into your hands; at this most difficult of times only you can perform the duty of a leader best."

Khâlid bin Waleed ﷺ in very civil and humble tones declined the honour, saying Thabit ﷺ was superior to him; having taken part in the battle of Badr he had the right to be the leader of the *Mujâhideen*, he said. But Thabit bin Aqram ﷺ was adamant and swearing by Allâh Almighty he said it was a proved fact that with his deeds of valour, Khâlid bin Waleed ﷺ had shown his mettle. He said he had picked up the flag from the ground only to hand it over to you. He again

requested him to hold it up and tackle the critical situation with his wise and strategic planning. The *Mujâhadeen* needed his military skill, daring and brave leadership. He said the army needed him at this crucial juncture to perform the important duties of leadership and nonplus and confound the enemy so that the Muslim forces could get some breathing space. Then turning to the *Mujâhideen* he asked them of they were would like to accept Khâlid bin Waleed ﷺ as their leader. They all answered that they would be happy to have as their Commander him. Realizing that he was the choice of the *Mujâhideen*, Khâlid bin Waleed ﷺ picked up the flag, accepting the position of General. And he fought so fiercely and firmly that nine swords were broken in his hands and the enemy was thwarted.

Compared to the enemy the *Mujâhideen* were very few in number. Bringing experience and masterly strategy into play, Khâlid bin Waleed ﷺ changed the whole formation of the army. He picked out a group of the *Mujâhideen* to remain at the back in hiding, and then suddenly appear and join the rest of the army. As a result the whole atmosphere was filled with dust and sand as they moved forward. The Roman army panicked when they saw this and thought that reinforcements had arrived. Their morale started to dive down and taking advantage of this opportunity. Khâlid bin Waleed ﷺ started to move out the *Mujâhideen* very carefully out of the circle of the surrounding enemy, and into a safe area. Earlier the Romans had been very confident that they would decimate the Muslims, and not even one of them would be allowed to leave the battlefield alive. Their confidence was very high because in the recent past they had defeated the Persians; they were intoxicated by their victory and thought a handful of the *Mujâhideen* would be no match for them. Khâlid bin Waleed ﷺ with his God-given skill in planning had put into practice intelligent tactics to defeat the enemy. On the every first day they were shattered when they saw him break nine swords. And when he saw on the second day that the Romans were frightened, panicking and ready to retreat he took advantage of the opportunity to take his men back to safety. To bring back the army intact under such precarious and critical circumstances was no mean feat and unforgettable in the annals of military history.

*****

After the conversion of Khâlid bin Waleed ﷺ to Islam, the second most important event was the conquest of Makkah. In this battle the Prophet ﷺ himself formally appointed him to lead a brigade, consisting of the tribes of Banu Saleem, Banu Khazeema, Banu Ghaffar and Jaheenah, and enter Makkah from the area of Kada. He was told that if any local tribe tried to stop him he had permission to battle with them using his skill with his sword and if there was no opposition, not to start a war under any circumstances. The Prophet ﷺ said every effort should be made to enter the city peacefully without shedding any blood, and as far as possible respect the sanctity of precincts of the Haram, the House of Allâh Almighty. There were about ten thousand Muslims in the army, far outnumbering the inhabitants of Makkah. The chances were they would not dare to raise arms against the Prophet ﷺ, and the city would be taken peacefully. But then again, it went against the disposition of the Makkahns not to oppose the taking of their centre. Hence the rising youth of the city, under the leadership of 'Ikrimah bin Abi Jahl, Safwan bin Umayya and Sahal bin 'Amr, organized their troops and tried to stop the Muslims from entering the Makkah at Khandamah. The brigade they opposed happened to be commanded by Khâlid bin Waleed ﷺ. When the opponents saw his feats with the sword they lost courage and rapidly fell back. In this battle twelve men of the Banu Baker and Banu Hatheel tribes were slain. Two Muslims had lost their way and reached some place else; these were the only two Muslims to be martyred. Except for these, the whole Muslim army, without any trouble, triumphantly, but peacefully, entered Makkah on Friday the twentieth day of Ramadhân, 8th Hijrah.

After taking complete control of the city the Prophet ﷺ entered the Ka'bah (the House of Allâh ﷻ), and cleansed it completely of the filth and pollution of the false idols which, had been placed there. Then with exemplary and enviable magnanimity he declared general amnesty and forgiveness for all.

1. He said who entered the Haram on that day were guaranteed safety.
2. Those who surrendered their weapons were also guaranteed safety.

3. Those who closed their doors and remained inside their houses were also safe.

4. Those who entered the house of Abu Sufyân were also rendered safe and secure.

Impressed and overawed by the majesty of Islam, Abu Sufyân had, through the mediation of 'Abbas ﷺ managed to gain the attention of the Prophet ﷺ and pledge allegiance to the pure and noble religion of Islam.

When the Prophet ﷺ stood at the head of the *Mujâhideen* in the valley of Zee Tawa, tears of joy filled his eyes. He remembered that this was the same Makkah from where he had been forced to emigrate stealthily in the dead of night. And on this auspicious day the city seemed to spread out its arms to welcome and embrace him and the rest of the Muslims. The very same *kuffar*, idolaters and worshippers of 'Lât' and 'Manât' who had night and day tortured and tormented the followers of the One True Allâh were now bowed down before them, pleading for mercy and forgiveness; in fact they were begging for their lives.

The very people who had besieged and starved the Muslims in the siege of Sha'ab Abu Tâlib, were on this day imploring them for kindness and mercy. Seeing this change of fortune, the Prophet ﷺ prostrated in gratitude before Allâh Almighty.

*****

Just five days after the conquest of Makkah the Prophet ﷺ sent thirty men under the leadership of Khâlid bin Waleed ﷺ to a place called Nakhlah, where the *kuffar* and *Mushrikeen* had an asylum and shrine dedicated to the idol 'Uzza. They were ordered to shatter this idol to pieces and completely destroy and raze this important shrine of the *kuffar*. 'Uzza was a very huge idol, which was worshipped with great pomp and ceremony. It was deeply revered by the fierce, fearless and warmongering tribes, Kannana and Mazar. The temple built to 'Uzza was under the protection of one of the tribes of Banu Hishâm, Banu Shaiban. It was no easy task to destroy and annihilate this fortress of

Shirk.[1] But Khâlid bin Waleed ﷺ, fired by the zeal and passionate faith in the One True Allâh ﷻ, tore the huge idol to pieces with a pickaxe, calling out:

> "O 'Uzza, I hereby declare you are a false god; there is not an iota of sanctity nor holiness in you. Allâh Almighty has today degraded and defamed you by my hands."

After destroying the idol he set fire to it.

*****

The Prophet ﷺ sent delegations to the surrounding areas to spread knowledge about the new religion, Islam. Khâlid bin Waleed ﷺ was nominated to lead one of these, which had such respected Companions from the *Bait-Rizwan* as 'Abdur-Rahmân bin 'Auf and 'Abdullâh bin 'Umar ﷺ. The town of the Banu Khazeemah tribe was one day's travelling distance from Makkah. It was a well-known fact that these people had converted to Islam. When the leaders of the tribe saw some people under the leadership of Khâlid bin Waleed ﷺ nearing their town, they came out to the outskirts, armed. When Khâlid bin Waleed ﷺ saw them armed, he asked them if they had converted to Islam. They all answered simultaneously that they were '*Sâbi*'. This was a term used by the *kuffar* to refer to people who did not believe in any religion. The moment Khâlid bin Waleed ﷺ heard this he flew into a rage and attacked them. His sword killed some of them, while others went into hiding in fear. But very soon they were flushed out and taken prisoner. The Commander ordered that they should also be killed the next day. But the Companions from the *Bait-Rizwan* such as 'Abdur-Rahmân bin 'Auf and 'Abdullâh bin 'Umar رضي الله عنهما refused to obey him, since they had learned that these people had converted to Islam and were Muslims. It is not right to raise weapons against a fellow Muslim and this unfortunate incident had resulted only because of a misunderstanding. But Khâlid bin Waleed ﷺ was of the opinion that if they had accepted Islam they should have said so unhesitatingly. They had used the word *Sâbi* to describe themselves,

---

[1] Associating any other with the One True Allah Almighty.

rather than the word Muslim, which showed they disliked Islam, and deserved to have their heads chopped off. Imam Ibn Tameemah, Allama Aini and Hafiz Ibn Hajr held the view that the people of Banu Khuzamah should have answered promptly that they were Muslims.

It is the basic quality of an efficient and good general that he never wastes time at a critical juncture; once he decides on a course of action, he tries to execute it as soon as possible. It was for this reason that once Khâlid bin Waleed ؓ heard the word *Sâbi* from their lips he thought that they did not love Islam; since no Muslim could possibly declare he was a *Sâbi*. Hence he decided on his own regarding the course of action to be taken. Because of this misunderstanding the Banu Khuzama suffered a heavy loss of life and property.

When the Prophet ﷺ came to hear of this tragic incident he was very sad, but he did not reprimand or rebuke Khâlid bin Waleed ؓ. After all he had not meant to do wrong, and it was all a tragic misunderstanding. In order to make up to the Banu Khuzama for the huge losses suffered by them he sent 'Ali ؓ with a lot of money and goods to compensate them. Khâlid bin Waleed ؓ continued to have the support of the Prophet ﷺ just like before and appointed him Commander of the foremost brigades in all the later wars against the *Kuffar*.

*****

Hunnain is the name of a valley, which is about forty miles to the northwest of Tâi'f, in the mountains of Uthâs. A very famous warrior-like the Hawâzan tribe, were settled here. Many offshoots of the tribes had spread out into other areas as well. They were well known for their skill in archery. They started preparing to attack the Muslims first since they feared an offensive from them. The Prophet ﷺ decided after the conquest of Makkah to punish them. Ten thousand *Mujâhideen* had come from Al-Madinah and two thousand more from Makkah joined them. In this war 'Umar Farooq ؓ was appointed Commander of this *Muhâjireen* (immigrants). Aseed bin Huzair ؓ of the tribe of Uws was appointed the standard bearer. Sa'd bin 'Ibâda ؓ was appointed general of the tribe of Khazraj, and Khâlid bin Waleed ؓ was given Command of the tribe of Banu Saleem. The Prophet ﷺ was the Supreme Commander of this army of twelve thousand Muslims. They reached Hunnain in the evening on the tenth day of Shawwal in 8th Hijrah.

Khâlid bin Waleed ﵁ was sent with the warriors of the tribe of Banu Saleem as an advance guard. The enemy numbered only four thousand. When the *Mujâhideen* saw this they became overconfident and sure of victory. They forgot that they had won battles before against all odds because of Divine support and assistance and they thought their numerical strength alone could bring them victory. Allâh Almighty was displeased with this attitude of theirs, and they suffered reverses in the first encounter. The Noble Qur'an describes this incident:

> "Truly, Allâh has given you victory on many battlefields, and on the day of Hunain (battle) when you rejoiced at your great number, but it availed you naught and the earth, vast as it is, was straitened for you, then you turned back in flight. Then Allâh sent down His *Sakinah* (calmness, tranquillity and reassurance) on the Messenger (Muhammad ﷺ), and on the believers, and sent down forces (angels) which you saw not, and punished the disbelievers. Such is the recompense of disbelievers." (9:25,26)

The skilled archers and warriors of the tribes of Banu Thaqeef and Hawâzan lay in ambush, and as soon as Khâlid bin Waleed ﵁ with his advance guard came into their range of attack they rained down arrows on the *Mujâhideen*. They felt uprooted, and the enemy, taking advantage of the situation launched another strong attack; the Muslim army panicked and started to flee. Camels and horses with their riders started scampering in any which way they could. Only a very few *Mujâhideen* remained in the battlefield with their Commander-in-Chief who remained steadfast. He called out to his men:

> "I am doubtless the Prophet of Allâh Almighty, I am the son of 'Abdul Mutallib!
>
> See with your own eyes that I am standing here firm and determined, and I will not flee."

'Abbas ﵁ was also calling out to the *Mujâhideen* in a voice filled with grief:

> "Where are you going? Come back to the Prophet! Allâh Almighty's Messenger is calling out to you! Turn back and return to him."

When they heard the thundering voice of 'Abbas ﷺ they turned and rushed feeling guilty and crazed with love for the Prophet ﷺ. They were shouting,

"Here we come in response to your call, O Messenger of Allâh!"

The scattered forces of the *Mujâhideen* fervently consolidated their strength and made a massive attack on the enemy. The enemy could not withstand it and were repulsed. Within seconds the whole picture of the battlefield had changed.

The great general, Khâlid bin Waleed ﷺ, with his razor-sharp sword was tearing through the ranks of the enemy, and whoever came in his way was mowed down mercilessly. Overcome with the spirit and fervour of *Jihâd*, he was charging after his prey like a raging lion. In the marshalling of the troops he had suffered grievous and deep wounds. After gaining victory, the Prophet ﷺ visited his favourite general, whose joy knew no bounds. It was as if he had been given a huge treasure gathered from all the continents. Filled with happiness at the visit he blessed his stars, and said that his injuries were lucky since they were being looked at by his beloved Prophet ﷺ. The Prophet ﷺ smeared his auspicious spittle on the wound which then healed quickly.

After gaining victory in Hunnain the Muslim forces were encamped in the battlefield, resting and nursing the wounded. The Prophet ﷺ got news that some of the defeated soldiers had gathered in Tai'f. This city is located in a valley between two mountains, about sixty miles from Makkah, and is a cool and fertile place. It grows plenty of fruits, which are famous for their fresh and sweet flavour; especially the grapes and pomegranates are so sweet that the like of these can be found nowhere else in the world. I have had occasion to visit Tai'f three times. It is a beautiful scenic place, with a cool climate and clear fresh and salt water streams. I have also enjoyed the fruit to be found there on these occasions, especially the pomegranates and grapes.

This is the very same city which the Prophet ﷺ had visited during the Makkahan era for the purpose of addressing its people and inviting them to pledge allegiance to the new religion of Islam. The people had in no way been hospitable and in fact the dissolute youth of the city

had wounded him by pelting him with stones. They had chased him as he was bleeding from the injuries caused by them. Exhausted and spent he had been forced to take refuge and rest in a garden. Seeing this heartrending spectacle -Messenger of Allâh bleeding and worn out - the angels of the mountains had asked for his permission to crush and grind the city and its inhabitants between two mountains of the valley.

But the Prophet ﷺ had denied permission and said that he was not in favour of destroying and ruining the people of Tâi'f since he hoped that their future generations would accept Islam. It is an irony of fate and a twist of fortunes that the very same True Prophet ﷺ who had left the city bleeding and helpless, was now back as the Commander-in-Chief of a huge force to overpower with his majesty the Banu Hawâzan and the other tribes who were its sworn friends. In spite of the fact that he was injured Khâlid bin Waleed ﷺ was appointed General of the Banu Saleem. When the Banu Hawâzan saw the grandeur and majesty of the tremendous Muslim army, the Banu Thaqeef and they fled into their fort. The *Mujâhideen* besieged the fort. Emotionally charged with the passion for *Jihâd*, Khâlid bin Waleed ﷺ kept calling out continuously to the enemy to come out and meet the challenge. But none of them had the courage to come out and face him. And they had collected so much food and water that they could have easily lived in the fort for a year. Seeing these conditions, Abu Bakr Siddiq ﷺ advised that the siege be called off. The Prophet ﷺ approved of this idea and the siege was finally lifted after eighteen days. Soon after this the Banu Hawâzan and the Banu Thaqeef accepted Islam. During this encounter Khâlid bin Waleed ﷺ by his challenges to the enemy gave ample proof of his courage, faith and devotion to Islam. Doubtless these are the qualities of a good General.

The tribe of Banu Mastalaq was a branch of the Banu Khaza'a. The people of this tribe had accepted Islam in the fifth or sixth Hijrah. The Prophet ﷺ sent a representative to collect *Zakat* or the poor due from them. When he reached there the leaders of the tribe came to the outskirts of the city to welcome them. When the representative saw these people approaching him, he panicked. He thought they were going to kill him, and turned around and fled. At Al-Madinah he told

the Prophet ﷺ that the Banu Mastalaq had refused to pay *Zakât*. And this news stunned the Prophet ﷺ. Before engaging in a war with them directly he thought it was better to send Khâlid bin Waleed ﷛ at the head of a delegation to ascertain the truth of the matter. His selection of Khâlid bin Waleed ﷛ was based on his qualities of valour, wisdom and his perceptive understanding and foresight.

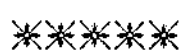
He advised Khâlid bin Waleed ﷛ against being hasty and taking any emotional decision on the spur of the moment. He warned him that patience and forbearance were the need of the moment.

Khâlid bin Waleed ﷛ reached the city of the Banu Mastalaq in the middle of the night. To understand and assess the situation and get the facts right, he sent out some of his comrades in disguise. They came back and reported that the people were certainly Muslims as they had themselves seen them attending the *Fajr* (dawn) prayers in the mosques, of which there were quite a few in the city. The call to prayers was also given regularly from the mosques. He was very happy to hear this and felt at peace regarding the citizens and their wellbeing. When the sun had risen high, he himself went into the city and met the chieftains of the tribe and asked them why they had not paid the *Zakât* to the representative of the Prophet ﷺ. They stated the facts of the case. They said they had gone to the city outskirts to greet him, but without meeting them he had suddenly turned round and fled. They said they themselves were very upset and surprised and they had already sent a delegation to meet the Prophet ﷺ and inform him regarding what had occurred. Khâlid bin Waleed ﷛ himself was very astonished to hear this, and left having satisfied him that all was well with the religious beliefs and faith of these people. Upon reaching Al-Madinah he informed the Prophet ﷺ regarding what had actually taken place; he said these people of Banu Mastalaq were blameless and had not refused to pay *Zakât*. The representative had given a totally incorrect picture of the situation. Allâh Almighty revealed the following Verse on this occasion:

> "O you who believe! If a *Fasiq* (liar evil person) comes to you with a news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done." (49:6)

What is worthy of note is that when the incident of the Banu Mastalaq refusing to pay *Zakât* and getting ready for war against the Muslims was reported wrongly, the person the Prophet ﷺ entrusted with the task of resolving the issue was Khâlid bin Waleed ﷺ. It shows the trust the Prophet ﷺ had in his ability to utilize his God-given gifts of intelligence and wisdom and in his ability to arrive at a farsighted and courageous decision. He had advised his General to be calm and patient because he felt that Khâlid bin Waleed ﷺ might get enraged, act in haste and God forbid, cause irreparable damage. This had been the case with the Banu Khazeema.

Khâlid bin Waleed ﷺ came back triumphant from this war. His majesty and power were such that the enemy used to start trembling when they heard his name. The Muslims, on the other hand, gained strength from having him among them. Under his leadership they gained victories and triumphs whichever way they turned, and the flag of Islam flew high in many countries. The power and might of the empires of Rome and Persia was laid low. No doubt Khâlid bin Waleed ﷺ was in a very exalted and lofty position.

*****

Tabuk is a valley about six hundred and eighty-six miles north of Al-Madinah. In the intense heat of the year 9th Hijrah, the Prophet ﷺ after an arduous journey over difficult terrain, reached there commanding an army of thirty thousand Muslim *Mujâhideen*. He saw that in this land where water was scarce, a tiny bit of water was oozing. He ordered that some water should be collected in a small vessel for his ablution. He then washed his face and hands, and the rest of the water he threw back into the place from where the water was oozing out. The moment the water was thrown by him, a stream of water came gushing out with a thunderous sound. The *Mujâhideen* had felt as if their bodies were cracking under the strain and the severe heat. At such a time to find a plentiful supply of water was a blessing. The whole army drank their fill, gained strength, and offered there thanks to Allâh ﷻ. The Prophet ﷺ told Mua'âz bin Jabl:

> "If he lived long enough he would see many fertile and green gardens at that spot."

His prophecy turned out to be true, word for word. The miraculous stream gave plenitude and fertility to the land, and even today this is one of the greenest and most fertile of areas, serene and soothing to the eyes. The stream made Tabuk one of the most beautiful place still flows continuously. It is now known as the Fountain of Tabuk, and people visit this historic site to see the stream and enjoy themselves.

The Prophet ﷺ had marched Tabuk at the head of an army as a trading caravan from Syria had informed him that the Emperor of Rome was making elaborate preparations to invade Al-Madinah. Many Arab tribes had joined hands with him to wipe out the Muslims from the face of the earth. In fact, they reported, he had already set out for Al-Madinah and his advance guard had reached the border area of Balqa, in Syria. The Prophet ﷺ immediately ordered the Companions to prepare for *Jihâd*. Since it was summer and it was to be a very long journey, he ordered that a lot of luggage and food should be prepared to be carried along for the journey. He wanted immediate action in order to stop the enemy at the earliest in his own territory. Among the thirty thousand troops of the Muslim army was ten thousand cavalry. Khâlid bin Waleed رضي الله عنه was made Commander of the advance guard. Talhah bin 'Abaidullah رضي الله عنه was the Commander of the right wing, and 'Abdur-Rahmân bin 'Auf رضي الله عنه was the Commander of the left wing. The Muslim army camped at Tabuk for twenty days, but the Roman army did not dare to come out and face them. Emperor Harqul of Rome sent his spies to find out the strength of the Muslim army and the extent of its preparedness and organization. What he heard frightened him and he thought it best to turn back with his troops. Though no actual fighting took place at Tabuk, two great advantages were gained.

- The King of Syria was highly impressed by the might and majesty of the Muslims.

- Taking advantage of the almost three-week long stay at Tabuk, the Prophet ﷺ sent emissaries and delegations to different tribes in the surrounding areas to spread the message of Islam. The *Mujâhideen* also built a mosque at Tabuk. As a result of this missionary work many chieftains converted to Islam. Many Christian chieftains also were overawed by the majesty and strength of the Muslims and presented them before the Prophet ﷺ to sign treaties of peace and reconciliation.

*****

The Prophet ﷺ appointed Khâlid bin Waleed ﷺ as Commander of a group of five hundred *Mujâhideen* to conquer the chieftain of the Doamtha Al-Jandal, Akeedar bin 'Abdul-Malik. He told him that he would find him hunting and wanted him to be brought to him alive. Riding their fast Arab steeds, Khâlid bin Waleed ﷺ and his men reached Doamt-ul-Jandal at night. The Commander instructed his men to talk in whispers and see that their horses too trod very softly.

The whole atmosphere was still and silent. Akeedar bin 'Abdul-Malik was relaxing with his wife, drinking wine. Suddenly a white antelope appeared out of the jungle and started beating its head against the doors of the fort. His wife told him that his favorite prey had come to his doorstep, and he should not lose the chance and hurry up. He put down his glass of wine and getting up quickly, picked up his bow and arrows. He called out to his brother Hassân and some servants to join him. Leaping on to his horse, he dashed out of the fort to chase his prey. He had hardly moved a few yards, when Khâlid bin Waleed ﷺ and his companions surrounded him. He had set out after his prey, but had now become a prey himself. His brother, Hassân, tried to put up some resistance but was killed. Akeedar surrendered and was taken alive to the prances of the Prophet ﷺ. He did not take any revenge, but magnanimously forgave him and fixed a tax, allowing him to live in peace as the ruler of his province. When the chieftain of the Doamt-ul-Jandal appeared in front of the Prophet ﷺ, he was wearing a very expensive silken robe richly embroidered with gold and jewels. When the Companions of the Prophet ﷺ saw this expression of arrogance and pride they expressed surprise. The Prophet ﷺ told them not to be surprised, as even the handkerchief of Sa'd bin Ma'az in Paradise would be much more expensive and better than this robe.

*****

Khâlid bin Waleed ﷺ was not only a triumphant General, but he was also very successful and effective as a preacher of Islam, achieving excellent results. In the month of Rabiul-Awwal in the year 10th Hijrah the Prophet ﷺ sent Khâlid bin Waleed ﷺ at the head of a group of four hundred Companions to the valley of Najrân. He was instructed to invite the Banu Hâris tribe who lived there, to accept Islam. The

Prophet ﷺ told him that if they accepted Islam he should live there to teach them the Noble Qur'ân and the *Sunnah*. If they rejected Islam he should declare war on them.

When Khâlid bin Waleed رضي الله عنه reached Najrân the first thing he did was to speak to the people eloquently about Islam and invite them to come into its fold. He exhorted them and said that it was better for them to accept it; if they did not, no power in the world could save them from disgrace and dishonour. If they listened to him there was prosperity for them. His tone was very persuasive and powerful and it seemed as if the valley was struck dumb. The people of the valley trembled in fear for their future and all of them accepted Islam.

*****

Throughout the life of the Prophet ﷺ, Khâlid bin Waleed رضي الله عنه performed his nonstop – the work of converting people to Islam and also fighting wars in the cause of Islam. Never did he slacken or show any apathy, weakness or cowardice. After his conversion to Islam, practically in every war he fought under the command of the Prophet ﷺ. Invariably he was appointed General of the advance guard; this shows that all through his life the Prophet ﷺ trusted him and had faith in him. And when the Prophet ﷺ left this ephemeral world he was very happy with the exploits of his favourite *Mujâhid* and General, Khâlid bin Waleed رضي الله عنه. This is such a great honour that all the world and its wealth, the medals and rewards given by governments are as nothing in comparison. Only the very fortunate have received the honour and blessings of the Prophet ﷺ.

*****

Prophet Muhammad ﷺ, who was the blessed for all the Universes finally reached his Maker after leading a very full and complete life, at the age of sixty-three. In their intense grief and sorrow his Companions felt deserted and forsaken; it was as if the heavens had fallen apart.

'Umar Farooq رضي الله عنه was so emotionally shaken that he could not accept what had happened. He went around with his naked sword threatening to kill him who dared say that the Prophet ﷺ has died. At

this critical juncture Abu Bakr Siddiq played a historic role by leading the wrought up Companions in a wise and rational manner and organizing things. Some people had turned away from Islam after they heard of the Prophet's passing away. These were the people of weak faith who found it difficult to follow the teachings of Islam and the restrictions imposed by it Actually they had no love for Islam, Allâh Almighty or for His Messenger. There was still a certain impurity and foulness in their natures. Because they did not have knowledge of the teachings of Islam, they still had the tendency to associate others with the One True Allâh. This was the reason why when they heard of the Prophet's passing away they turned their backs on Islam and its teachings. Some of them refused[1] to pay the *Zakât*. First Aswad Ansi and Musâlemah Kadhdhâb, then Taleehah and Sajjah - all mischief-mongers and trouble makers - claimed to be prophets. The true Muslims were very disturbed by these happenings. On the one hand was their stark grief at the loss of the greatest leader of mankind and everyone's friend and guide, on the other was the difficult choice of finding a successor or caliph for the Prophet. Added to this was the problem of the apostates and of those who were making false claims to being prophets of Allâh. There was only darkness and gloom on all sides. At this time of despair it was Abu Bakr Siddiq who, displaying courage, daring and wisdom, determined to overturn this boiling bubbling pot of wickedness and evil.

*****

Abu Bakr Siddiq sent Khâlid bin Waleed to conquer and lay low Taleehah bin Khawaled and Malik bin Naweerah. 'Ikrimah was given the task of conquering Musailmah Kaththâb. He sent Mohajir bin Abi Umayyah to oppose Aswad Ansi. He ordered Suwaid bin Maqran to fight a war against people of Tahamah and 'Amr bin 'Aas was sent to tackle Qadhâ'ah.

Among the above mentioned generals Khâlid bin Waleed had the distinction of using his skills to first defeat Taleehah bin Khawaled.

---

[1] Loving worldly wealth to such an extent that even Allah Almighty's command meant nothing to them! (Translators note)

This low man had declared himself a prophet as soon as he heard of the Prophet's illness. Khâlid bin Waleed ﷺ reached the destination and decisively defeated Taleehah bin Khawaled and his supporters. Then he moved on towards Natah to tackle Malik bin Naweerah.

The tribes of Asad, Ghatfân, Tai, 'Abas and Banu Theebân had, on the basis of common Arab ancestry and affiliations accepted the claims of Malik bin Naweera to being a prophet and had started following him. Defeating him was no ordinary feat, but the great General, Khâlid bin Waleed ﷺ, exhibiting remarkable daring, courage and military expertise succeeded in routing him. Before the battle began the tribe of Tai had been persuaded by 'Adi bin Hâtim to withdraw, and this helped the Muslim army enormously.

After this Khâlid bin Waleed ﷺ was summoned to the headquarter of the Caliphate in Al-Madinah. The first Caliph, Abu Bakr Siddiq ﷺ, then sent an army consisting of both *Mohâjireen* and *Ansar*, under the Command of Khâlid bin Waleed ﷺ to fight against Musâleemah Kaththâb. Before this, both Sharjeel bin Hasanah and 'Ikrimah رضي الله عنهما had been defeated by Musâleemah Kaththâb. When the latter heard that Khâlid bin Waleed ﷺ was setting out to fight with him he also brought an army of forty thousand men into the battlefield. Both the armies fought fiercely but Musâleema's army was very determined and stubborn, and refused to give an inch. Realizing this, Khâlid bin Waleed ﷺ planned a new military strategy. He divided the army into groups based on their tribal affiliations, and appointed a Commander for each group. He told them that they had to do their utmost, and he would watch out for the each group, which was retreating or advancing. Challenged thus, each tribe put its heart and soul into the struggle. The army of Musâleemah Kaththâb started losing ground and they were repulsed, and finally tried to find refuge in a walled garden. As soon as they got into the defensive wall of the garden, they closed the gates in order to protect themselves. The wall was very high and it was not possible to jump over it; the door was very strong and almost unbreakable. Barâ' bin Malak ﷺ, seeing the given conditions, emotionally charged as he was with the spirit of *jihâd*, told his companions to throw him across and over the wall, into the garden. When this agile, energetic and fearless *Mujâhid* fell

swaying into the garden, Musâleema's men were panic-stricken. They thought that a calamity or perhaps a fiend had descended from the sky. The sprightly Barâ' managed to cut through their ranks and reach the heavy door and open it. The moment the door opened the Muslim army, triumphantly chanting *'Allâh-Akbar'* (Allâh is the Greatest) charged on the enemy. Fierce fighting broke out and Musâleemah was killed with a thousand of his men. The garden was strewn with the bodies of the dead men and this garden came to be known as the 'Garden of Death.' After having gained victory in this war the Muslim army decided to rest and relax for some time in the beautiful valley of Yamâmah.

During their stay here Khâlid bin Waleed got orders from the Caliph Abu Bakr Siddiq to conquer Iraq and Iran. With this objective in mind he set out for Iraq with his army of twelve thousand soldiers. He had received orders on the twelfth day of Moharram in the year 11th Hijrah to attack the low-lying province of Ablah. On reaching there Khâlid bin Waleed first of all sent a letter to the ruler of Ablah, Harmaz. These historic words were written in the letter,

> "O Harmaz! Accept Islam, or accept the government of Islam and start paying tax. Otherwise you will be forced to face a people who love death just as much as you love life."

The only effect it had on Harmaz was that he asked the Empire of Iran for a huge army to assist him; the Empire's army immediately set out to help him. The Muslim *Mujâhideen* under the command of Khâlid bin Waleed numbered eighteen thousand. When the two armies came out into the battlefield to face each other, Harmaz arrogantly stepped out, clapping his breast proudly. But with the first stroke of his sword Khâlid bin Waleed finished him. His army panicked and was uprooted when they saw their Commander killed even before the battle had got under way. The *Mujâhideen* won and gained huge spoils of war. They also got the heavily embroidered and bejeweled cap of Harmaz. The Caliph, Abu Bakr Siddiq, gave the cap, which was valued at a hundred thousand dirhams, to Khâlid bin Waleed. Wherever this great hero turned in Iraq, he was blessed with victory.

In all the battles – the Battle of Dhât-us-Salâsal, the Battle of Walja, the

Battle of Alees, the Battle of Amgheeshiya, the Battle of Haira, the Battle of Anbâr, the Battle of 'Ain-ul-Tamar, the Battle of Haseer, the Battle of Khanafas, the Battle of Maseekh, the Battle of Zameel and finally, in the Battle of Faraz – in all of the battles fought within the borders of Iraq, the Muslim army gained victories. Khâlid bin Waleed ﷺ spent altogether two years in Iraq, and fought fifteen wars. In spite of the fact that the Muslim army was smaller and had less arms and equipment compared to the enemy, they triumphed in all the encounters. In a short period of time they won victories which the greatest of Generals have not been able to win to this day. Some useful information is provided herewith on the battles mentioned above.

*****

The Battle of Dhât-us-Salâsal

This was the first battle fought by Khâlid bin Waleed ﷺ in Iraq. It is also known as the Battle of Hafeer. Hafeer is located in the Gulf of Persia. It is located on the road, from Al-Madinah towards Basra. The ruler was Harmaz, who was very much under the influence of the government of Iran. He was the arrogant man who had worn the cap embroidered with diamonds and other precious stones and estimated to cost one hundred thousand dirhams. Among the spoils of war was an elephant, which was sent by Khâlid bin Waleed ﷺ to Al-Madinah. The people of this city had never seen such an animal before and all the people, young and old – men, women and children – turned out to see this strangest of Allâh Almighty's creations.

Khâlid bin Waleed ﷺ marched with his ten thousand *Mujâhideen* towards Iraq; he had barely reached the borders when Mathna bin Hârithah ﷺ, joined him at Jalu with a company of eight thousand more men. The Commander-in-Chief, Khâlid bin Waleed ﷺ, divided the army into three division. He appointed Mathna bin Hârithah ﷺ the Commander of one division, and 'Adi bin Hâtim At-Tâi Commander of another section, and took charge of the third division himself. All the three groups faced the enemy. Harmaz organized his men into two divisions – left and right – and appointed princes of the royal family to command them. The men were bound to each other with chains, so as to remain firm in the battlefield. In Arabic the word

Salâsal means chains, and that is why this battle got its name.

The battle began and the enemy advanced towards Khâlid bin Waleed ﷺ. Usually in war of this nature only two men confront each other, and the two armies wait for the outcome patiently. But Harmaz had conspired with his people and told them that as soon as Khâlid bin Waleed ﷺ came out to confront him, they should attack him suddenly and unexpectedly. When the companions of Harmaz moved forward with the intention of attacking Khâlid bin Waleed ﷺ, Qa'qâ'a bin 'Amr ﷺ, impassioned with the spirit of *jihâd*, attacked him so that he lost his balance. Some of the enemy killed and the rest ran away. Khâlid bin Waleed ﷺ attacked Harmaz so successfully that he died instantaneously. The Iranian lost a large number of men in this battle; the rest of the army fled and the *Mujâhideen* pursued them right up to the bridge on the River Euphrates.

*****

The Battle of Alees

Alees is the name of an area located between Haira and Ablah on the banks of the River Euphrates. The Arab tribes settled in Iraq had planned with the Iranians to fight the Muslims. They were inflamed against the Muslims after having been defeated by them time and again. As soon as Khâlid bin Waleed ﷺ reached Alees he attacked them. With his very first blow he slew the famous heroic rider, Malik bin Qais. Seeing this the enemy forces terrified. Food had been prepared for the enemy, but they did not get a chance to eat it. Filled with fear, and worried for their safety and their lives, they left everything in the battlefield and fled. There was white handmade bread called *'Chapati,'*[1] with which the Arabs were not familiar. They had seen it for the first time. In this battle almost seventy thousand enemy soldiers were slain.

*****

[1] Chapathis are made of wheat dough; they are rolled out into a round shape with a rolling pin and roasted lightly on a griddle.

The Battle of Hairah

Hairah used to be the capital of Iraq. In order to control the Arab tribes it was necessary to take complete control of Hairah. So the great tactician and strategist, Khâlid bin Waleed ﷺ, marched towards it. He took the sea route, as it was located on the borders on the River Euphrates. When the governor came to know of the advance of the *Mujâhideen* towards Hairah, he sent a huge number of warriors under the command of his son to oppose them. He wanted to stop the vanguard of the Muslim forces before they even reached Hairah. Khâlid bin Waleed ﷺ slew the son of the governor in the combat. It was a very critical time for the governor; his son had been killed and his ally, the empire of Iran, was dead. Terror stricken, he shut himself up in his fortress with his men. Hairah had some very strong, grand and well-constructed forts, which could be used when necessary for self-protection. The *Mujâhideen* besieged the fort and the siege lasted for one day and one night. Some of the *Mujâhideen* managed to get into the fort and the people of Hairah agreed to sign a peace treaty. The following conditions were agreed upon:

- The people of Hairah would pay annually a tax of one hundred and ninety thousand dirhams.
- They would spy on Iran for the *Mujâhideen.*
- The *Mujâhideen*, on the other hand, would not raze or destroy their places of worship, nor would they harm anyone.

Khâlid bin Waleed ﷺ decided that this would be an appropriate time, opportunity and place to rest, and stayed on in Hairah for a year. In order to organize the very huge surrounding areas, he spread out troops in all directions under experienced generals like Dharâr bin Azwar, Qa'qâ'a bin 'Amr and Mathna bin Hârithah رضي الله عنهم. Thus, the standard of Islam was to be found flying everywhere in the area.

*****

Abu Bakr Siddiq ﷺ sent some of his greatest generals such as, Abu 'Ubaidah bin Al-Jarrâh, Yazid bin Abu Sufyân, Amir Muawiyya bin Abu Sufyân and 'Amr bin Al-'Aas رضي الله عنهم with military troops to capture the land of the Romans. They had won battles in four different

territories of Syria. But, taking into consideration the difficult situation, they had all gathered on the shores of the river Yarmook. When Caesar, the Emperor of Rome had heard about the coming of the Muslim army, he had advised his council of ministers and generals to avoid war. But all of them had said unanimously that they would fight firmly against the Muslims and teach them a lesson, which would not be forgotten by even their future generations. So the Romans entered the battlefield with two hundred and forty thousand men; the Muslim army had only forty-six thousand *Mujâhideen* who were all split into different divisions. Each of these, under different Generals camped in scattered areas of the arena.

When Khâlid bin Waleed ﷺ reached Yarmook and saw the situation, he called a meeting of all the different leaders, and presented a strategy to them. He suggested that on each day a different leader would lead all the combined forces; thus each of these generals would get the privilege of command. The enemy would be overawed and impressed when they saw the unity and cooperation of the Muslims, and would not dare to oppose the Muslims. Everyone approved of the plan, and for the first day of battle all of them accepted Khâlid bin Waleed ﷺ as the Commander of the united army. As soon as he gained command of the army he gave a stirring speech to the men, which aroused their passions for *jihâd*. It was as if he had instantaneously injected and transferred his own fervour into the hearts of the men.

He addressed them thus:

> "O *Mujâhideen*! This is a memorable day. It is the day on which our faith will be tested and tried. Today we should avoid every kind of arrogance, pride and not contend for individual glory or egoistic bragging.
>
> O *Mujâhid* of Islam! Fight only to gain the Goodwill of Allâh Almighty. In the Muslim army today there are many great generals; each of them is worthy and can be entrusted with the permanent command of this army. Today you have assigned to me this honour of commanding the Muslim army. So I hope that for the honour and victory of Islam, today we will enter the battlefield of *Jihâd* as one. Allâh will be our Supporter and Defender."

Both the armies confronted each other at Yarmook. The Roman General, Mahan, scornfully addressed his counterpart, Khâlid bin Waleed ﷺ, and said:

> "It looks as if poverty, nakedness and starvation has compelled you to come here. If you wish I am willing to give each of you ten dinars, expensive clothes and good food. You can take these things and leave. Next year too I can send you these things; you do not have to take the trouble to come here."

Khâlid bin Waleed ﷺ was enraged on hearing these scornful and arrogant words, and answered.

> "Mahan listen to me very carefully! You are mistaken about the reason why we are here. We are people who drink the blood of our opponents. We have heard that Roman blood is very delicious, and we have come here to enjoy it."

Saying this he spurred his horse on. Waving the flag of Islam, he shouted out '*Allâho Akbar*!' and ordered his troops to attack the enemy. Brimming with the turbulent emotions of *Jihâd* and with a desire to achieve martyrdom, he addressed his men.

> "Companions! Advance! The cool breezes of Paradise wait to welcome us, and triumph and glory are waiting for us."

Hearing these fervent words of their leader, the *Mujâhideen* fell on the Romans in a massive attack. Confused and bewildered they did not know what to do. Khâlid bin Waleed ﷺ was enthralled by the spirit of *Jihâd* and the desire for martyrdom; he waded through the enemy lines right into the centre, reaping the harvest of destruction. On the very first day Rome had lost one hundred and twenty thousand men.

*****

The spirit of the *Mujâhideen*, their ardour and their craving for martyrdom was something to be seen. One of them, came to Abu 'Ubaidah bin Al-Jarrah, and told him that he had decided to die for Islam and asked him if he had any message for the Prophet ﷺ. He told him to tell him that Allâh Almighty had fulfilled all the promises he had made to the *Mujâhideen*. 'Ikrimah moved by the same spirit said

that even before accepting Islam he had never run away from the battlefield and he would not do it now when facing the enemies of Islam. He called on his companions to advance with the desire for martyrdom in their hearts. Tearing through the lines of the enemy he went right into the middle. Encircled by their swaying swords he was martyred in a moment and reached his destination – heaven. The battle continued the whole night and before dawn Khâlid bin Waleed ﷺ had reached the tent of the commander. The Romans were beginning to flee and facing a disgraceful defeat were fast retreating. The *Mujâhideen* had been tearing the enemy to pieces the whole night and some of them too had received deep wounds.

During the Battle of Yarmook an extraordinary incident of brotherhood, sympathy and sacrifice took place. Three severely injured *Mujâhideen* were gasping for water, exhausted and parched with thirst. One of the other *Mujâhid* ran and fetched some water and gave it to one of them. He had hardly reached for the bowl, when he lifted up his eyes and saw his companion in the same position as himself. He said he may be suffering more deeply and asked that the water be given to him first. The second *Mujâhid* saw the third one gasping with thirst and preferred that the water be given first to his friend, and did not even touch it. When he ran to the third *Mujâhid* his soul had thrown off its mortal coil, and flown to Paradise. When he ran to the second one he had already passed on to Paradise, and so also the first thirsty *Mujâhid*. So none of them, in their love for the others had died without quenching their thirst. Such a proof of sacrifice and brotherhood is unparalleled in human history.

*****

There is another very interesting anecdote associated with the Battle of Yarmook. A Roman General by the name of Jarjah asked Khâlid bin Waleed ﷺ if he would answer his question truthfully. Khâlid bin Waleed ﷺ answered that he would certainly do so.

He asked if his Prophet ﷺ had received a special sword from heaven and given it to him, because his opponents always seemed to meet with defeat.

Khâlid bin Waleed ﷺ said that he had certainly not received any sword from heaven.

Jarjah then asked him:

"Why are you called *Saifullah* (Sword of Allâh ﷻ)?"

Khâlid bin Waleed ﷺ said it was because Allâh Almighty had sent a Messenger to guide them. Some of the people had sworn allegiance to him and loved him with their hearts and souls and obeyed him implicitly; others had rejected him and chose to oppose him and his teachings. He, Khâlid bin Waleed ﷺ himself had been one of his worst enemies. Then Allâh ﷻ had inclined his heart towards Islam, and he had sworn allegiance to the Prophet ﷺ in person and joined the band of Muslims. On one occasion, addressing him, the Prophet ﷺ had said:

> "Khâlid you are the sword of Allâh Almighty which has been made to annihilate the *kuffâr*."

Thus he came to be known as *Saifullah* (the Sword of Allâh). Khâlid bin Waleed ﷺ said they were preaching the unity of Oneness of the One True Allâh and inviting others to worship Him Alone.

The Roman asked if a person pledged allegiance to Islam could he also earn reward from Allâh and reach the status of Khâlid bin Waleed ﷺ.

Khâlid bin Waleed ﷺ answered that he certainly could; in fact he could even be in a higher position. Moved deeply, the Roman said he wanted to swear allegiance to Islam and its Prophet ﷺ.

Following the guidance and instructions of Khâlid bin Waleed ﷺ, he bathed and purified himself and read the words of acceptance, or the *Kalimah*[1] of Islam, and two *Rakah* of supererogatory prayers. He bid farewell to his army and joined the *Mujâhideen*. This Roman General now fought as an ordinary soldier under Khâlid bin Waleed ﷺ for the honour and love of Islam, and gained martyrdom.

---

[1] The *kalimah* accepting Islam - "None has the right to be worshipped but Allâh and Mohammed is His Messenger."

After coming into the fold of Islam he had had time only for those two *Rakah* of prayer; how fortunate he was that his end was blessed as a Muslim.

*****

The great General, Khâlid bin Waleed ﷺ, who struck terror in the hearts of enemies was lying on his deathbed in Hammas. He was weeping copiously and saying that he had always wanted a martyr's death, and had fought in so many wars, hoping to achieve his ambition. There was no joint in his body, which did not carry a scar of an arrow or of a stab given by the enemy's sword. But he expressed his sorrow that he was dying in his bed and fate had not given him the golden robe of a martyr. As he said these words his soul left the mortal body and soared up to his Maker. When the Caliph 'Umar Farooq ﷺ heard the news of his passing away he was grief-stricken and when he heard that he had left only his weapons and his horse, he said that Khâlid bin Waleed ﷺ was a truly great man.

'Umar Farooq ﷺ during his caliphate had dismissed Khâlid bin Waleed ﷺ from his command. When he had received the letter of dismissal, Khâlid bin Waleed ﷺ, like a true soldier of Islam, had relinquished his position without any arguments. And like a true soldier, he willingly and gladly agreed to fight for Allâh ﷻ and Islam as an ordinary rank and file soldier. This willing acceptance added a golden unforgettable chapter in history.

The fact is that he spent his life like a great general and a faithful soldier. As result of spending his whole life in battle against the enemies of Islam, his body had become like an axis for all kind of wounds and pains. After his death he spent the first day of peace and comfort in Paradise. When his funeral cortege was leaving the house his mother wept and said that her son was undoubtedly braver than a lion, and more bountiful than a river. He defended the *Ummah* (nation of Islam) the way a lion protects its cubs. She prayed that the Mercy of Allâh ﷻ should always shelter him. Her heartfelt prayer for him was that in the Hereafter he should find peace, comfort and tranquillity. He had always given her happiness and she prayed that he should get happiness in the Hereafter.

When 'Umar Farooq ﷺ heard what his mother had said, he said she was right in all respects. When the body of Khâlid bin Waleed ﷺ was lowered into the grave, all the Companions had become silent with grief. The weeping of his horse, Ashqar, whose tears were rolling down his cheeks, broke this all-pervasive and prolonged silence. The Companions were amazed at this expression of grief.

Khâlid bin Waleed ﷺ, the great General of Islam had died in Hamas in the year 21th Hijrah, and was buried there. He had lived an enviable life and went to meet His Creature very peacefully.